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***The Question, whether it is right to use intoxicating drinks at the present day tried and settled.***

*We must all appear before the judgment seat of Christ : that every one may receive the things done in his body according to that he hath done, whether it be good or bad.*—2 CORINTHIANS, 5 : 10.

There is no better mode of testing the moral character of our actions, and of arriving at a correct and safe judgment respecting them, than to carry them forward to the great and infallible adjudication of human conduct, and try to discover how they *will* appear as subjected to the scrutiny of the all-seeing and impartial Judge. And, as we have not assembled together to-day for the purpose of being *amused*, nor merely to review again scenes of temporal ruin and distress which we have often contemplated before as connected with the vice of intemperance, nor to pass sentence of condemnation one upon another, for past differences of opinion among ourselves on this subject, but to consider seriously and prayerfully a great *moral question*,—involving considerations far more interesting than *any* scenes of mere physical and temporal suffering can involve—it will accord well with the design of our present meeting, if, dropping every other inquiry pertaining to this subject, we occupy this hour with an examination of the following plain and simple question :

Is it *right*, morally considered, in the eye of God and of his law, for persons in health, and under present circumstances of light and knowledge on the subject, to use intoxicating liquors as a drink ? Can this practice be fairly justified on any correct principles of morality ? Is it sanctioned by an unprejudiced and enlightened con-

science? Does it coincide with what will be man's convictions of right and wrong in the great and last day?

If this question, as thus variously stated, can be fully met and answered on good and sufficient evidence, I have too much confidence in the moral feelings of this assembly, not to believe that with *them* at least, the practice referred to will henceforth be finally and for ever at an end.

Let us then carry this question, so far as we are now able to do it, to the bar of final judgment. And in the sight of that great trial of men's characters, let us see what moral aspect the practice of using alcoholic drinks at the present day by persons in health bears, and try to discover what will be the sentiments of mankind in respect to it as settled by this *last and decisive trial* to which all men will at length be subjected.

Here several arguments deserve to be particularly noticed, and however trite they may seem to some, we cannot do justice to this subject without distinctly recalling them to your remembrance.

1. The use of intoxicating drinks by mankind is not *necessary* to their health or happiness.

The day is for ever gone by when it could be pretended that men's health or happiness required the use of these drinks. It is now settled beyond all reasonable question, that these drinks may be wholly laid aside, and the health and the happiness of mankind remain unimpaired. The plea, therefore, that these drinks are to be used on the ground that to persons in health they are necessary in order to protect them in the enjoyment of health and happiness must be given up. It cannot be maintained for a moment, against the light of evidence which at the present day shines around us—repeated experiments have satisfied the public mind (if there *ever* was any serious doubt on the subject) that men will live as long, and be as vigorous and healthy, and perform as much labor, and support their families as well, and be as useful members of the church and the state, and be as fairly entitled to the respect, and confidence, and esteem, of their fellow-men, and keep as clear a *conscience* in all respects towards God and man, in the practice of an entire abstinence from these drinks, as they can be in the use of them. There *can* be no honest doubt on this point. It is the testimony of physicians; it is the testimony of those who have made the trial for themselves, who once used intoxicating drinks, but who have discontinued the use of them, and who, as the result of their own experience, stand ready to tell us

with an united voice, that these drinks are *not* necessary to mankind either for health or comfort.

Now let this *useless, needless* practice, with all its attendant consequences as it *has* prevailed among men, and as it is now prevailing among them, be looked at for a single moment in the light of the Judgment Day, and how would it appear? See the gathering universe, at the voice of the Archangel and the trump of God, coming to the last great audit before the omniscient Judge; and as they come and draw nigh to the dread tribunal, see under the searching light of his countenance the sin of intemperance as it will appear at that day in its nature and in its consequences; then let it be distinctly understood that this terrible vice, in every instance, grew out of a *needless, useless* practice; and what would be thought of that practice? who would be hardy enough to justify it in these circumstances? who would not condemn it? who could look upon it, or upon those who vindicated it, with any other feelings than consternation and horror? What, let a mere *useless* practice, a practice for which there is no plea of necessity, be the occasion of leading to such tremendous consequences! Is such a practice at this day, and without the shadow of a necessity for it or any utility in it, moral or immoral? is it right or is it wrong? Before *God!* judge ye.

2. The practice of using intoxicating drinks is not only needless and useless, but it tends to the formation of *intemperate appetites and habits*.

In settling the *morality* of this practice, and ascertaining whether it be right or wrong to use these drinks, we must inquire into the proper *tendency* of such use. Is that tendency good, or is it evil? Is it of such a kind as that mankind are likely to be made wiser, and better, and happier by it, or the reverse? What is the tendency of this practice, as learned from the whole history of its actual results among men? The proper reply to this inquiry we have stated above; it is, that the use of these drinks tends to the formation of *intemperate appetites and habits*; it is so decidedly of this character, that of all that numerous and unhappy class of men who have ever become the besotted slaves of intemperance, not one has sunk to this degraded condition in any other way. The God of nature, as we come from his forming hand, does not give us these appetites and habits; we form them for ourselves; they are entirely superinduced, not natural; and the process by which they are formed is that of counteracting other and opposite pre-existing inclinations, and gradually overcoming them, and thus preparing the way for the introduction

of a new, artificial, unnatural set of desires and propensities which the God of nature never gave to man, but which, in every original inclination of our being that *He* has given us, He has steadily, and uniformly, and decidedly opposed. Yes: all the intemperance in the world, and all its unhappy consequences on earth and in hell, are the result of simply using, using in any degree, using at all, these deleterious poisons. For it is quite manifest, that if these drinks had not been used, they could have done no hurt. It is by *using* them that intemperance with all its train of woes has come upon mankind. And *how* has it come upon them? Through the *tendency* which is *in* the use of these drinks to lead on to the formation of intemperate *appetites* and habits. When, therefore, we look at the appetites and habits as thus formed, and see to what a powerful extent they are productive of evil, we may refer the whole of the sickening spectacle thus contemplated to the *use* of these drinks. For if strong drinks had not been used, these evils had not been. The tendency, then, of the simple *use* of these drinks is to these results, inasmuch as it has actually led to these results, and that, too, in opposition to almost every conceivable inducement to the contrary. Now I ask,—and I desire to do it as in view of the scenes of the Judgment Day, what is the *moral* character of *that conduct* which tends to create an appetite for these drinks, and form that appetite to lead on to *habits* of indulgence in the use of these drinks, which habits issue in confirmed intemperance? What is the *morality* of the conduct in question? Is it justifiable? Is it right? Is it acting as duty requires? Is it acting as the God of truth and holiness will or can approve? Imagine the day of *trial* come, which will test all questions of this sort: imagine yourselves a component part of that mighty assembly, and every heart is unmasked, and every practice appears just as it is, with all its tendencies to good or ill, and stripped of every disguise: *now*, how will the practice in question appear? *Now*, what will be the thought of that man who could consent to use these drinks, which are not only needless, but the tendency of using which was to lead men to become drunkards, and vagabonds, and nuisances to the world? Can such conduct (if its tendencies are understood) be vindicated as morally right? How *does* it appear as surveyed in the light of the great day; as weighed in the balances of eternity; as estimated and judged of through the quickened moral sensibilities which that day of the revelation of the righteous judgment of God will call into exercise?

3. The use of intoxicating drinks occasions a very great and needless waste of *property*.

Property, when rightly employed, is a powerful means of procuring *influence* to its possessor, and of enabling him to confer benefits on mankind. It is therefore to be regarded as a gift in trust from the great Lord and Proprietor of all things, bestowed for the purpose of creating in him who possesses it, a greater capability of usefulness, and of advancing him in this respect nearer to his beneficent Creator. It is a gift, of course, for the right and proper use of which men are responsible; and there rests upon them a moral obligation to use it in a suitable and proper manner, first for their own accommodation and comfort, and next for the benefit of their fellow-men. For this use of property (as well as of other means of being useful to mankind) God holds every man responsible. His means of usefulness in this particular may be great or small; he may possess much or little; what he *has* he is bound to use in a proper manner. A needless waste of property is *sin*; a profligate and injurious expenditure is *sin* in a higher degree; and the sin increases as the expenditure becomes more useless and more hurtful. Now apply this reasoning to the case before us. The practice of using intoxicating drinks we have shown to be (to persons in health) unnecessary to a continuance of health and to happiness. Of course, the expenditure is a *needless* expenditure; it is a mere waste; an application of the means of doing good, which does no good, but evil only. Besides, the expenditure in question is a great expenditure; the waste terrible; it is enough, in this view alone, to constitute it a public and prominent national evil. We have heard complaints directed against the expenditure of property which was designed to convert and save the heathen, on the ground that this expenditure was becoming so great as to threaten at some future day to cripple the resources of the country, and to inflict upon us the evils of a national poverty. But the expenditure for *foreign missions* (i. e. to save the heathen world from their sins) is but as a drop to the ocean when put in comparison with that prodigal expenditure, needless, and ten thousand times worse than needless, which the use of alcoholic drinks occasions. Now the question recurs—Is it right, is it morally considered, proper, and suitable, and in harmony with conscience and with the will of God, that this immense waste of property should be made, that this truly terrific prodigality should be practised, for nothing? For nothing, did I say? Oh that it *were* for nothing; if it *must be at all*;

and if we could place it on *that* ground, and view it as a merely *useless* and *idle* expenditure, and see it carried up to the bar of God, as an item in that dread account which we shall by-and-by be called to give before the assembled creation for the deeds done in the body, how would it look there? Under what *moral* aspect would it then and there appear? Would it seem right? Would *conscience* approve, and God approve this useless and idle prodigality in the application of the means which Heaven had given us for the good of mankind? But it is not a merely idle and useless expenditure; it is an expenditure injuriously employed; lavished on men's *lusts*; putting oaths into their mouths, and weapons into their hands, and fever into their veins, and closing the scene of man's short life on earth, in the darkness of a dying hour upon which no hope gleams, no mercy from on high sheds its soothing, cheering influence. Now, is the *morality* of the practice which leads to such results fairly to be vindicated? Is it right *thus* to appropriate, in whatever degree, great or small, the means which God has given to mankind of doing good and being useful to their fellow-men? Is such use of property fairly to be vindicated? When the *poor* man, who has not yet lost all feeling of right and wrong on this subject, goes to the counter of the grocer, or to the bar of the taverner, and lays down his two or three cents, and takes in return his potations of alcoholic liquor, and thinks, as he does it, of his family, destitute, perhaps, of decent and comfortable clothing, and remembers what, perhaps, he was told before he left home, that there was no bread in his house, and no fuel at his door; that his children cannot go to school or to the house of God for want of suitable apparel; and that for the same reason he feels *himself* shut out from the sanctuary; and that throughout his dwelling, and around his fire-side, where comforts should cluster if any where on earth, there is, through mere poverty, an air of cheerlessness, and care, and gloom:—when, I say, he goes to the place of common rendezvous for such purposes, and there, as he lays down the price for the gratification which he takes, remembers the necessities of his family, can he feel, does he feel that he is doing right? Does not that air of cheerlessness which his dwelling exhibits, sometimes come across his mind and admonish him that he is not doing right? Does not the care-worn countenance of his wife, when her complainings are heard in no other form, sometimes tell him that he is not doing right? Does not the cry for bread from his little dependent children, and their squalid and disgusting appearance because their father will not



provide better things for them, spending his money for that which is not bread, and his labor for that which satisfieth not, sometimes tell him that he is doing wrong, in thus laying out his hard and scanty earnings? And it is pertinent to ask, whether does not he who takes this poor man's pittance and administers to him in return the desired gratification, sometimes feel, as he deposits among the proceeds of this very questionable business the price of his neighbor's comfort, and perhaps the price of his neighbor's soul too—does not *he* sometimes feel a stirring and whispering within him as if all was not perfectly right in this unequal traffic? Oh, how then at a higher bar will this business on both sides appear, considered only as the mere question of a right use of *property* is concerned in it.

4. The use of intoxicating drinks prepares men for the commission of various *crimes* against the peace and welfare of society. These crimes are so numerous and so multifarious, that to enter into detail on this subject, with the prospect of doing any thing like justice to it, would be quite hopeless. And yet this is a very important branch of the general subject; and I am sorry to feel myself under the necessity of bestowing only a cursory glance upon it. The Hon. Felix Grundy, a member of our national Senate from the State of Tennessee, and lately appointed Attorney General of the United States, and now considerably advanced in life, has publicly stated it as a fact, that in his own extensive and protracted legal practice in the criminal courts of the land, he could trace four-fifths of the crimes committed, to the use of intoxicating drinks. And probably the experience of other gentlemen in the same profession would not differ very much from his.

Now, think of all the different *crimes* against the peace and welfare of society which are perpetrated continually, and continually coming before our courts of justice, in different parts of this country, for investigation—not less than fifty thousand annually, of which two hundred are murders—and then reflect as you contemplate the dark and dreadful catalogue, that four out of five of all these murders, and these various crimes, would not have taken place had it not been for the use of intoxicating drinks. If men would not use these drinks, four out of five of these murdered persons might be annually saved from an untimely and violent death; and four out of five of those who committed the dreadful deed might be saved from thus staining their hands with blood; and four out of five of all the fifty thousand sufferers and culprits who either as plaintiffs or defend-

ants annually come before our criminal courts, would be saved the suffering and the guilt which are now incurred by them. And in such a view of the case, can the use of these drinks be right? in the eye of conscience and of God is it right? are men justifiable, in a moral point of view, for exposing themselves, or exposing others, to a participation in the crimes and sufferings thus needlessly induced upon the community? Four-fifths of fifty thousand is forty thousand—forty thousand crimes annually! about an even amount of guilt and suffering, in this land, for each successive year, occasioned by the needless practice of using these drinks. Now carry this great criminal docket up to a Supreme Tribunal, and in view of it, as exposed and laid open there before the impartial Judge and Witness of human conduct, let the question as to the morality or immorality of using these drinks be fairly tested, be finally and for ever settled; and what would that decision be? Can any man seriously doubt? Let the gratification arising from the use of these drinks be what it may, can any man vindicate this use, when out of it arise such a vast amount and complication of crimes, and when, if every man would cease to-day from the use of these drinks, this vast catalogue of crimes would simultaneously cease from the face of our land, and in all our courts of criminal jurisprudence the proportion of four-fifths of their present business would be for ever done away. How does God look upon that conduct but for which this great proportion of criminal prosecutions, and of crimes to be prosecuted, would be actually done away for ever.

5. The use of intoxicating drinks deprives a vast number of little dependant *children* of the protection, support, and education which they need and ought to receive.

These children are, in many cases, so *young* that they are unable to relieve themselves from these evils. They are obliged to suffer these evils. Their morals are not watched over; their physical wants are not adequately supplied; they are not properly fed, or clad, or schooled. Their home—a name which is wont to awaken so many delightful associations—is from their earliest years an abode of idleness, a school of vice and profligacy, and a den of untamed and felon passions. Their *father*, their natural protector, drinks himself into a premature grave, and leaves them to all the trials of early orphanage, with the legacy of a father's shame to impede their advancement in the world. Or, what is still worse, their father lives to cast the influence of a baleful example over the morn-



ing of their days. They have no regular employment ; they have no suitable instruction ; they have no equable and salutary restraint upon them. Their home, I say, is a den of untamed and felon passions, and the slumbers of their very cradle are amid the din of domestic broils and heaven-daring oaths and provocations. Thus do multitudes of children commence their physical existence and their moral course. They are accustomed to see their father, and their mother too, perhaps, using intoxicating drinks as soon as they are able to notice any thing, and they grow up towards years of understanding under these unpropitious circumstances. Prayer they never hear. Into the house of God they never enter. They are trained up to habits of indolence, profaneness, insubordination to parental authority, disregard of the Sabbath and of moral obligation in general, to the desire and practice of animal indulgence as the chief good of man, and to universal dissipation and profligacy. Multitudes of such children there are in the world ; children too young and too dependant to do any thing to obviate the evils of their situation ; who are, in fact, ruined before they know it or can help it. Now, let these children *die* in this situation, and come to the bar of God, and present their wretched case before *that* awful seat of justice and of judgment, and who is answerable for it ? The parents, doubtless, in the first instance ; but is there no guilt in this matter beyond that which the parents of these miserable children sustain ? Yes ; all, all who have aided and abetted these parents in the work of death are accomplices in the guilt. And does not every man aid and abet this work who needlessly uses these destructive drinks, and thereby helps to create a demand for them and to give currency to the practice of using them ? Morally considered, is he not amenable at the bar of God for some share in the guilt of causing these children to experience the evils alluded to, when the whole weight of his example on this subject tended to uphold the practice of using these drinks, and to create a demand for them, and to render it gainful and reputable to manufacture and sell them ? And thus, if he acts understandingly, is he not accessory to the bringing of these poor and dependant children into the situation which we have been contemplating, and over which the eye of compassion must weep.

6. The use of intoxicating drinks exposes men to become the dupes of *deceit*, and *cunning*, and *villany* ; it opens the door to a vast amount of fraud being practised upon mankind. How many foolish and ruinous bargains and wagers are proposed and made under the

influence of these drinks! How much reckless and profligate speculation, of one kind and another, has the use of these drinks led to! How many has it led to tamper with the temptations which lottery-dealers hold out to the unwary! How many has it been the means of leading to indulge in the other modes of gaming, where fraud and cunning are systematically practised! How many has it led to the horse-race, and emboldened them to venture their hundreds and thousands on various and uncertain contingencies over which they had no control, amid sharpers and men of practised subtlety, strangers alike to moral principle and to the fear of God, whose professed business is deception, whose highest gratification is in the practice of successful fraud and villany! How many has it been the means of plunging irretrievably into the fascinating and guilty amusements of the theatre! And how many, when the preparatory public spectacle at the theatre was over, has it drawn away into those haunts of secret pollution, those purlieus of hell, where the lost on earth and the damned in another world, seem to be in near neighborhood to each other!

Now, in all these scenes of guilt referred to, men defraud themselves, or one another, out of *property*, and *reputation*. and *peace* of mind, and comforts of home, and hopes and joys immortal in a happier sphere. And *how*, do you ask, are they led to become the dupes and victims of such stupendous villany? how are they thus drawn in to venture and give up all, soul and body, this world and the next? The mighty spell under which they were led to do this, that deep mental hallucination which leads to these appalling results, is, in the great majority of instances, that which is produced or aided by using alcoholic drinks. Yes, it is through the use of these drinks that men are led to practise upon one another, and upon themselves, too, in many instances, these dreadful impositions. And now the great question comes again: What is the moral aspect of that practice through which and by means of which these evils are brought and fixed upon mankind to the end of time? Is it right or is it wrong to adhere to the use of those drinks which, being wholly needless, lead on to these tremendous evils? How would the use of these drinks (if we could see the proper bearing of it and the actual effects of it upon mankind through all future time and through eternity) appear to us? would it seem right? would it be approved of conscience? Judge ye.

7. The use of intoxicating drinks occasions a vast amount of

mental *inertness* and *imbecility* among mankind. Many of the brightest and most powerful minds have been entirely overthrown as the result of using these drinks. Many more are now on the downward way to the same point of utter mental prostration. Some of this latter class have but just entered the enchanted road, and are entirely unconscious of their danger. They have no thought that they have commenced a process which is destined to undermine, and cripple, and destroy their intellects, and to bring upon them the merited decrepitude of a premature old age. Some are already at a turn of life when men customarily are in the full vigor of their mental powers, bowing down under the dominion of a depraved appetite for these drinks, and giving no doubtful indications that their intellects have been paralyzed, and become torpid and inactive beyond the hope of recovery. The *extent* to which the intellectual powers and faculties of men have been enfeebled and destroyed through the use of these deleterious drinks cannot indeed be accurately ascertained ; like many other points connected with this subject, it eludes investigation ; but that the use of these drinks has led to the destruction of a very great amount of mind among mankind, is sufficiently evident. This waste of intellect would have been saved to the world, if these drinks had not been used ; it has resulted *from* their use ; it is the legitimate offspring of this *innocent* practice, as some call it, others, *harmless* gratification. Now, who shall be responsible for this work of destruction of man's noblest, best gifts from his Maker ? Shall not they who *use* these drinks, and who, by their use of them, uphold the practice of continuing to use them ? Is this practice morally right ? will it bear the scrutiny of the last great day, when we shall all appear before the judgment-seat of Christ ?

8. The use of intoxicating drinks stupifies men's *consciences*.

The power of conscience remaining still unsubdued and operative in the souls of men, is the grand safe-guard of *morals*, and the only preservative of true religion on earth. Destroy this power of conscience in the soul of man, and you take away the best safe-guard of human existence ; you extinguish the last hope that men will become subjects of saving piety. Now, what must we think of a practice which tends to destroy, or at least to stupify, and blind, and pervert this whole faculty in the soul of man, and thus to deteriorate men's *mòrals*, to break asunder

the bonds of society, and ruin men's souls? Is it morally right to uphold such a practice? Is it right to give countenance, by our *example*, to those who are breaking down the barriers of morality, and fixing their hearts in hopeless estrangement from God, by having recourse to these stupifying drinks? Is it right thus to expose ourselves, and thus to aid *others* in a work of destruction? Is the *example*, christian, moral, right? And is the practice, in *any* view of it, worthy to be upheld for a single day longer? *Ought* it not to be relinquished? and when we come to stand our trial at a tribunal where the misleading influence of prejudice and passion will be at an end, shall we not *all see* that it was *not* right, and that with the light which *we now* possess, it ought never to have been allowed? and shall we not wonder and be filled with astonishment, that, under the light of *this age* of the world, the practice in question ever could have maintained itself in a christian community?

9. The use of intoxicating drinks leads to a very great destruction of *human life*, and to very great and various *suffering* among mankind before they reach the period of dissolution. The *suffering* I cannot dwell upon. It exists in almost every form: it would require volumes to describe it.

Now the great destruction of human life, induced by the use of intoxicating drinks, is a very solemn consideration in the present argument, and it deserves some serious reflection where the *blame* lies. It is manifest that this destruction of life is not *necessary*, for it is induced by a practice which is itself not necessary. It results from using, as a *drink*, intoxicating liquors. Now we wish to ascertain the *validity* of this practice. Let it then be supposed that the thousands and hundreds of thousands, and millions, and many millions, whom these drinks have been the means of sending prematurely into eternity, should meet us at the bar of God, in a *distinct and separate company*, so that we could distinguish them from all others, and should address us in some such language as the following: "We died in consequence of *using* inebriating drinks. Into the use of these drinks we were led by the fact that others used them before us, and we followed their example. Had it not been for *their* use of them, we should not have used them, and thus should have been saved from a premature death. *You* were among those through whose example we were led to use these drinks; and to you, in part, we

cannot but feel that we owe our death, and the eternal ruin of our souls." Now I beg leave to inquire again, What is the true moral character of that practice, on our part, in consequence of which, and under the light we now have on this subject, their souls were hurried into eternity unprepared, and were, consequently, for ever lost? Do you not see that that practice, morally considered, was wrong? Have you any lingering doubt but that it was wrong? Could it, leading to *such* results, and being known by you to lead to such results, be otherwise than wrong?

Once more: The use of intoxicating drinks shuts many out of heaven. Many are hindered by it from turning their *attention* to the subject of religion; and many who do turn their attention to this subject transiently, are, by the same cause, diverted again from it; and many, through the same cause, embrace false hopes of future happiness; and many more become hardened and careless profligates. They are kept, by the practice in question, from going to the house of God; they are kept, in the same way, from the conference-room and the prayer-meeting; they are kept from the company of christians, and led into other and opposite company; they are kept from serious reflection; their hearts are hardened, their consciences are seared; they grieve the Spirit of God from them; they are left to walk in the way of their own hearts; they die, and sink down to hell—and this is the result of their using these drinks. Now let us go one step further back. Who led them to use these drinks? Those, doubtless, who used these drinks before them, and who, so far as their example and influence were concerned, persuaded *them* to go and do the same thing. They were persuaded; they did the same thing; it led them to form intemperate habits; and by these habits they were, step by step, led to ruin. Now are we doing right by continuing to uphold the practice through which these souls were lost? In view of the anticipated decisions and rewards of the Judgment Day, is it right that we should thus, with our eyes open, be the means of leading souls finally away from God, and of shutting them out from his holy and happy kingdom?

Thus I have endeavored to bring the morality of the practice under consideration to the touchstone of truth and righteousness, and to show, in a variety of particulars, that it will not bear examination; for that it is demonstrably, at this day, a wrong and immoral practice:

I now beg leave, in view of what has been said in this discourse,

and of the conclusion to which we have been conducted, to bring this subject home to my audience, in two or three practical reflections,

1. Men must take care and see well to it how they allow themselves, at this day, and under the light which they now have on this subject, to continue the practice of using these drinks. If it is *morally wrong* to use them, if there is *sin* in it, it is high time to discontinue the practice, and to unite (in *form* as well as in *fact*) with the friends of abstinence throughout the world in pushing forward the great enterprise to which they stand pledged. Brethren, in the light of the conclusion to which we have now been brought, may I not say guilt is incurred by holding back from this cause; may I not say that the cause of morality and religion alike demand that we co-operate with those friends of human happiness in the great work of reform in which they are now engaged; a reform, I verily believe, which is not going to be restricted to the mere suppression of the practice we have *now* had under consideration; but which is destined to throw its correcting and redeeming influence into various other fountains of bitterness to mankind. I do believe that the cause which I am advocating is, in its various ramifications, the cause of *universal* disenfranchisement from vice, at least in the form of animal gratification, and from its concomitant evils—I do believe that the general cause of morality and of religion are to advance to a higher state of prosperity than they had ever attained before, in consequence of the labors and prayers of the friends of the *temperance* reformation. The vices of society are bonded and affiliated together; they form one great malign sisterhood, having a common parentage and a common influence in the work of death. And to destroy one of them is to strike a blow at the whole band. This is true in the case before us. Banish the use of intoxicating drinks from the community, and you not only put down the single vice of intemperance, but you destroy a score of other vices with it: you break up the company; you dissolve the league. It is like displacing one of the main pillars of an edifice—the whole building tumbles into ruins. But, let this pillar stand, let intemperance continue as a member of the circle of the vices, and it will be impossible to destroy the rest, and the world can never, no, never, be redeemed unto God.

2. The conclusion to which we have been led in this discourse furnishes ground for *much satisfaction and encouragement* to the friends of the temperance cause.



The principle which we have attempted to establish in this discourse is, *that the use of intoxicating drinks at the present day is, morally considered, wrong*; and consequently that to *discontinue* the practice of using these drinks is a *duty* we owe to the community and to God. If this point has been made out, I know not in what other way I can so effectually administer satisfaction and encouragement to the friends of temperance, as by simply referring them to the principle itself. To sustain you, brethren, in your work, you have high *moral* considerations, considerations of all others the most supporting and the most delightful. If it be true that you can look up to the *bar of God*, and feel no doubt of the rectitude of your cause as tested by such a trial of it, I now must say that you have a source of support and encouragement in your work, which is of transcendent value. Nor, is simple *support* and some degree of encouragement all that you have a right to feel. Why do I talk of *support* and encouragement in a cause which, according to the principle of this discourse, carries along with it the full approval of an enlightened conscience, the inward testimony of one's own sense of right and wrong, that sweetest and most delightful music of the soul. When a man is laboring to do good to others under the instinctive feelings of *pity*, and a sympathetic dread of suffering, he has in these feelings delightful helpers in his work; but when, in addition to this, *his moral* feelings go along with him and drive him on in his work with their animating voice, telling him that he is doing right, telling him that he is serving the great cause of virtue in the universe, pointing him upwards and assuring him of the approval of God, and all that love Him through the creation—Oh, when *this is so*, when *this is so*, the very decisions of the last judgment may be anticipated in his favor. So far as this matter is concerned, does it not furnish a ground for satisfaction and delight of very high value? This, brethren, is the ground which *we* have for encouragement in *our* cause. I say nothing of *success*—I say nothing of *suffering* relieved by our instrumentality. I say nothing of human beings rescued from misery on earth, and misery interminable in another world. I refer you to one single consideration, that (on the principle of this discourse) the friends of temperance are embarked in a cause, which being in itself morally good, has the approval of conscience and of God. Let *this* encourage us.

3. *Another* remark, and I have done. If the principle advocated in this discourse is correct, it opens to you all an interesting

mode of doing good to others, and of securing no small enjoyment to yourselves. Of the enjoyment to *yourselves* I shall say nothing. Look at the *good to others* which you may accomplish. The cause of temperance has come to be a *great* cause; it has come to possess attributes of grandeur and sublimity which very few even of its warmest friends had at first anticipated. Its growth has been rapid, and the *effects* it is destined to accomplish by-and-by, are as yet not fully in view of any of its most ardent supporters. Does any one hesitate on this point? It was but as yesterday when this cause commenced its being. You all recollect well when no such thing as a temperance society was known or thought of. Now thousands upon thousands of our countrymen are engaged in this good work; and *this* is not all; the fame of our cause has gone out beyond the limits of our own country, and England, and Scotland, and Wales, and Ireland, and France, and countries farther north, and the far distant isles of the ocean are emulating our example, and forming kindred societies, on the same principle of total abstinence. Not many years will have made their circuit before we shall hear of kindred societies in every country in Europe, and on the banks of the Ganges, under the pagodas of India, and the teeming millions of China, on the coast of Africa, and even among the red men of the western wilderness and prairies towards the setting sun. I repeat it, the cause of temperance has become a *great* cause; it has put on already an aspect of grandeur and importance which few are aware of. By-and-by its labors of love to mankind will be appreciated. By-and-by it will be numbered among the greatest and best instruments of good to mankind which this wonderful age has devised and put in operation. Now here is an opening for doing good; here is a mode of being useful and benefiting our fellow-men, which *all* may be called upon to embrace. I do, then, from the profoundest convictions that our cause is a good one, and one of commanding interest, most affectionately and respectfully invite you *all* to co-operate with the friends of this cause in its advancement. I invite you to such co-operation in view of its tendency to promote your own happiness in your hours of retirement and self-inspection. I invite you in view of the good that you may thus do to others. And above all, I invite your co-operations in view of the fact which has been the basis of these remarks, that we must all appear before the judgment-seat of Christ.